

Catcalling awareness among Universitas Pertamina' students from the perspective of security studies

Iqbal Ramadhan*, Rezya Agnesica Helena Sihaloho**

**International Relations Department, Faculty of Communication and Diplomacy
Universitas Pertamina, Jakarta, Indonesia*

Email: iqbal.ramadhan@universitaspertamina.ac.id

***International Relations Department, Faculty of Communication and Diplomacy
Universitas Pertamina, Jakarta, Indonesia*

Email: rezyaagnesica@gmail.com

*Corresponding author, email: rezyaagnesica@gmail.com

Received: July 29, 2021 Accepted: August 31, 2021 Published: September 30, 2021

ABSTRACT

This study investigates the dangers of catcalling, which is harmful to women. Catcalling is a form of street sexual harassment that has a negative impact on women's mental health. The goal of this study was to see how well Universitas Pertamina students understood the dangers of catcalling. Pertamina University was chosen as the subject of the study by the author because it is only five years old and has never conducted a survey on catcalling behavior. The author employs a hybrid "explanatory sequential design." This method was used to collect statistical data from 401 respondents. The statistical data is intended to assess students' understanding of the catcalling phenomenon. The qualitative analysis of this study discusses in the security study using the Copenhagen School Security Study conceptual framework. According to the findings of this survey, one of the most common reasons for women to become victims of catcalling is that they were described as objects (63 percent). Furthermore, 47 percent of respondents understood what catcalling behavior entails. The remainder, or approximately 42 percent of respondents, agreed that catcalling is a bothersome activity. Meanwhile, 68.8 percent of respondents said the way women dressed triggered catcalling. Another 58.9 percent said patriarchal culture was the catalyst for this behavior. The author argues that Universitas Pertamina students already knows catcalling behavior. However, the authors conclude that universities must educate students on catcalling behavior, which stems from patriarchal culture, on a regular basis.

Keywords: Catcalling; security studies; Copenhagen school; feminism.

ABSTRAK

Studi ini melihat bahaya catcalling, yang berbahaya bagi wanita. Catcalling merupakan salah satu bentuk pelecehan seksual jalanan yang berdampak negatif terhadap kesehatan mental perempuan. Tujuan dari penelitian ini adalah untuk melihat sejauh mana mahasiswa Universitas Pertamina memahami bahaya catcalling. Universitas Pertamina dipilih sebagai subjek penelitian oleh penulis karena baru berusia lima tahun dan belum pernah melakukan survei tentang perilaku catcalling. Penulis menggunakan hybrid "desain sekuensial penjelasan." Metode ini digunakan oleh penulis untuk mengumpulkan data statistik dari 401 responden. Data statistik tersebut dimaksudkan untuk menilai pemahaman siswa terhadap fenomena catcalling. Analisis kualitatif penelitian ini membahas dalam studi keamanan menggunakan kerangka konseptual Studi Keamanan Sekolah Kopenhagen. Menurut temuan survei ini, salah satu alasan paling umum perempuan menjadi korban catcalling adalah karena mereka digambarkan sebagai objek (63%). Selanjutnya, 47% responden memahami apa yang dimaksud dengan perilaku catcalling. Sisanya, atau sekitar 42% responden, setuju bahwa catcalling adalah kegiatan yang mengganggu. Sementara itu, 68,8% responden mengatakan cara berpakaian wanita memicu catcalling. 58,9% lainnya mengatakan budaya patriarki adalah katalis untuk perilaku ini. Penulis berpendapat bahwa mahasiswa Universitas Pertamina sudah mengetahui perilaku catcalling. Namun, penulis menyimpulkan bahwa perguruan tinggi harus mendidik mahasiswa tentang perilaku catcalling, yang berasal dari budaya patriarki, secara teratur.

Kata Kunci: Catcalling; studi keamanan; sekolah Kopenhagen; feminisme.

1. INTRODUCTION

After the Cold War ended, there was a shift in the meaning, issues, and actors involved in security studies. According to Hough (2008), security issues no longer center on the state as the primary actor. Humans and their security aspects, on the other hand, have begun to be looked at as critical studies in security studies (Hough, 2008). As a growing field of study, security studies are seeing a shift in actors and issues, owing to the fact that the problems confronting the state and humans are already quite complex (Williams, 2013). One of the current security issues being debated is a social issue that is intertwined with the existence of women in society. Historically, security studies did not place a premium on social issues, particularly violence against women, because security issues were dominated by political and military concerns (Whitworth, 2013).

During the Cold War, the primary focus of security studies was “state-centric,” i.e., security issues were colored by the arms and ideological race between the US and the Soviet Union (Williams, 2013). When communism fell, however, changing issues in international relations influenced changes in security studies (Whitworth, 2013). As a result, Barry Buzan, a security expert, divides the security sector into five categories:

political, military, social, economic, and environmental (Buzan et al., 1998). Threats, vulnerabilities, and security objects can be found in each of the five sectors (Buzan et al., 1998).

Catcalling is the topic of this scientific article's discussion of social security. Why is the issue of catcalling one of the topics covered in this article? Catcalling, in essence, is a form of sexual violence that affects women who lack a sense of security in public places (Fisher et al., 2019). The author emphasizes that violence can take physical or non-physical forms (Widiyaningrum & Wahid, 2021). Catcalling is a form of verbal harassment and violence that degrades women. As a result, women are psychologically and emotionally harmed, resulting in traumatic effects (Widiyaningrum & Wahid, 2021). This catcalling action occurred not only in Indonesia, but all over the world. One of the studies was called "#RopaSucia and No me llamo mamacita." Illocutionary Female Power Against Street Harassment, "Locker Room Talk," and "Mansplaining" all describe how to encourage women to use social media to express their opposition to street violence (Roldán & Malak, 2019).

The study was carried out in Mexico, which has a high rate of violence against women and femicide (Roldán & Malak, 2019). The same thing happens all the time in Indonesia, especially in big cities. Out of 38,776 women in Jakarta, approximately 64% reported harassment in public places (Hidayat & Setyanto, 2020). Women who are harassed in public places are subjected to verbal violence (60%), physical abuse (24%), and visual harassment (15%). (Hidayat & Setyanto, 2020). The primary goal of feminism in security studies is to eliminate threats to women's safety (Wibben, 2017).

Catcalling occurs in academic settings such as campuses, but in a more conical action. Several examples demonstrate that campuses or universities are intended to be enlightening institutions. The truth is that catcalling is a common occurrence. The female student who became a victim of catcalling then expressed her desire to oppose catcalling on campus via social media (Fitriani et al., 2020). Women victims, on the other hand, experience victim-blaming, which causes them to be emotionally and psychologically depressed (Fitriani et al., 2020). The student executive body in West Sumatra once presented a survey on catcalling activities in their university environment. In fact, approximately 77.8 percent of the 45 percent of respondents polled stated that they had experienced verbal sexual harassment (BEM UNAND, 2019). Those who reported catcalling said they were subjected to it on campus (BEM UNAND, 2019). Of course, universities must provide mentoring programs for students who are subjected to catcalling (Gatra, 2020). Furthermore, catcalling victims include both men and women. As a result, they must also have a mentoring program (Setyani et al., 2021).

The purpose of this scientific article is to assess Universitas Pertamina students' understanding of the phenomenon of catcalling. In relation to the subject of this scientific article, the author will concentrate on the scope of Universitas Pertamina. Following that, the writer will conduct a qualitative analysis of the survey data. It is important to note in this scientific article that Universitas Pertamina is a new campus.

The campus has only been in operation for five years. Sexual harassment is extremely likely to occur in the future. This scientific article provides an overview of catcalling and can be used as a reference for future preventive measures. Furthermore, the campus itself is a place where students can learn how to avoid acts of harassment such as catcalling (Bond, 2017). The author poses a research question: what is the level of awareness among Universitas Pertamina students regarding the phenomenon of catcalling, and how does the Copenhagen School approach catcalling as a security study issue?

2. LITERATURE REVIEW

Copenhagen School is the security study cited in this scientific article. This method was pioneered by security researchers such as Barry Buzan, Ole Weaver, and Jaap De Wilde, who first proposed it in Copenhagen, Denmark (Williams, 2013). At the start of its evolution, security studies discussed how the state defends its interests in the face of political and security threats (Buzan et al., 1998). Security studies, on the other hand, have begun to evolve, particularly in the context of deepening and broadening security (Buzan & Hansen, 2009). Deepening security refers to security actors who, previously focused solely on the existence of the state, are now beginning to discuss the existence of non-state actors such as individuals or international organizations Buzan's ideas on deepening security studies can also be found in his two books, *People, State, and Fear* and *Security: A New Framework of Analysis*. Buzan's first book on security focuses on state actors' strategies for overcoming threats, particularly in the field of military politics (Buzan, 1983). One example is breaking the power balance between the two superpowers, the United States and the Soviet Union (Buzan, 1983). Buzan, on the other hand, divides the security sector not only politically and militarily, but also socially, economically, and environmentally, in his second book (Buzan et al., 1998).

Meanwhile, broadening security refers to the expansion of security concerns (Buzan et al., 1998). Security concerns have grown in the military and political sectors, as well as in other social, environmental, and economic sectors (Buzan et al., 1998). The author borrows Kegley and Blanton's argument that post-Cold War issues and cases discussed by international relations scholars are becoming increasingly complex (Kegley & Blanton, 2011). This expansion has implications for other fields of study that intersect with international relations science, such as international political economy, global political studies, and security studies (Kegley & Blanton, 2011). Concerning the security sector, Buzan explained that the various types of threats and vulnerabilities stem from their respective security sectors. For example, a coup is a threat to the political sector, and the object at risk is the state (Buzan et al., 1998). Meanwhile, threats to the environment can take the form of climate change, which threatens environmental ecosystems (Buzan et al., 1998). This is referred to as a referent object (Buzan et al., 1998).

In security studies, how does the feminist perspective view threats? Sandra Whitworth explains that from a micro perspective on how the feminist perspective sees threats (Whitworth, 2013). Feminism recognizes that threats to women's freedom of expression can take the form of patriarchy and masculinity (Whitworth, 2013). Women face oppression and pressure as a result of the social sector, which places women in a second class based on their gender (Wibben, 2011). The feminist challenge in security studies is to deconstruct women's identities, which are divided by subjectivity, race, culture, and religion (Wibben, 2011). An important point to note from this feminist viewpoint is that it considers women to be a second class with the potential for violence based on patriarchal culture (Wibben, 2011). For example, verbal and nonverbal violence has an impact on society's deeply ingrained patriarchal culture (Munir & Harianto, 2019). Women are fearful and vulnerable as a result of gender-based harassment (Munir & Harianto, 2019). A patriarchal culture that values masculinity elevates men above women, posing an identity threat to women (Stachowitsch, 2019). This patriarchal-based violence should be considered a security threat (Stachowitsch, 2019). If it is not regarded as a threat, women's positions in the public sphere will be distorted (Stachowitsch, 2019).

3. METHOD

The research paradigm employed is interpretative communities, with feminist paradigms serving as one of the sub-researches. According to John Creswell in his book *Qualitative Inquiry and Research Design*, the research in the feminism research paradigm aims to eliminate oppression or pressure on women (Creswell, 2007). Researchers are required to conduct collaborative and non-exploitative research under this paradigm. These points cannot be separated from the researcher's conclusions, which must be transformative. This means that research can arouse and increase reader awareness of gender inequality in society (Creswell, 2007).

The feminism paradigm is perfectly suited to studying, describing, and measuring Pertamina University students' understanding of catcalling. This scientific journal's researchers employ a combination of methods. Why is this method employed? In social science studies, mixed methods are used to analyze a case in both open-ended (qualitative) and closed-ended (quantitative) ways. If a researcher wants to analyze problems in social science using statistical data and then analyze them using qualitative data and analysis, he or she will use mixed methods (Creswell, 2015). Explanatory Sequential Design is the analysis technique used in this study. These techniques are described in the table below in tabular form:

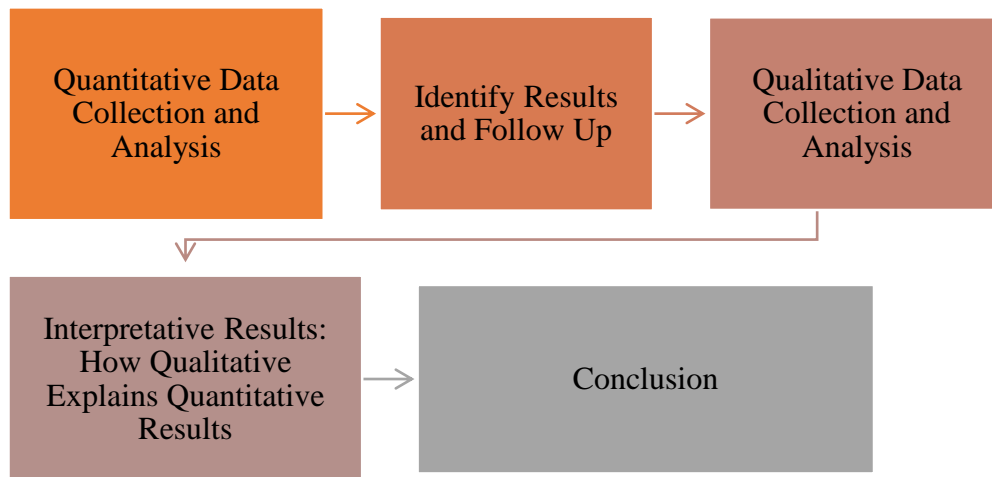


Figure 1. Explanatory Sequential Design (Creswell, 2015).

According to the design described above, the researchers in this research journal begun by collecting quantitative data from respondents. A survey was used to collect quantitative data for this study. The questionnaire results were identified and analyzed to determine which aspects require further investigation. Following the identification and collection of quantitative data, the researcher collected literature data to support the qualitative analysis. The quantitative survey results were analyzed qualitatively to describe the impact of the social phenomena under consideration. After reviewing the analysis results, the researcher drew conclusions in order to answer the research questions. The difficulty of qualitatively analyzing the respondents' responses is inextricably linked to the use of mixed methods in this study. A quantitative methodology could be used to assess it. The results of the quantitative data, on the other hand, could be discussed in depth through qualitative analysis. The author analyzed the problem in question using a systemic review approach during the analysis stage. This method focuses on secondary sources, such as journals or other scientific articles, to strengthen arguments during the analysis stage (Snyder, 2019).

To conduct a research survey, the author used the Slovin formula notation. In this study, the margin of error is set at 5%. The Slovin formula is being used to obtain a sample from the Universitas Pertamina student population. The Slovin formula is written as follows:

$$n = \frac{N}{1 + Ne^2}$$

The symbol n represents the population sample to be searched. The number N represents the total population. While e^2 describes the researcher's error margin. Pertamina University has 3,600 students in each of its three batches. To determine the number of samples, the author performs the following calculation:

$$n = \frac{3600}{1 + 3600 \cdot 0,25}$$

The number of samples obtained is 400 based on the above calculation. As a result, researchers will conduct a survey of 400 students from Pertamina University's entire student body. The researcher's data set aims to formulate questions to be asked of respondents. The following is the data set that has been compiled:

Table 1

Respondents Questionnaire Data Set

Concept	Dimension	Indicator
<i>Societal Security</i>	<i>Feminist and Gender Security</i>	Marginalization of women in the domestic sphere (work environment or society).
		The social structure in society contributes to women's insecurity.
		Patriarchal culture establishes a power stratum of men over women based on physical appearance.
		Women are still demonized and used as sexual instruments.
		Women are the most vulnerable to violence because they do not have control over themselves as a result of social pressure.
		Women do not have self-control as a result of social pressure.

Source: (Hough, 2008; Whitworth, 2013).

- Respondent: Pertamina University students from the classes of 2016, 2017, and 2018.
- Number of Respondent: The total number of respondents was 400 people (Student body of three batches of students).
- Margin of Error: 5%.
- Method of Data Collection: random sampling

The following indicators are required in the development of the questionnaire:

- Marginalization of women in the domestic sphere (work environment or society).
- The social structure in society contributes to women's insecurity.
- Patriarchal culture establishes a power stratum of men over women based on physical appearance.
- Women are still demonized and used as sexual instruments.
- Women are the most vulnerable to violence because they do not have control over themselves as a result of social pressure.

4. FINDINGS AND DISCUSSION

4.1. Finding

The author's data collection method is a questionnaire link distributed to 401 Pertamina University students from the classes of 2016, 2017, and 2018. The author obtained a total of 401 respondents, including 221 male students (55.3 percent) and 180

female students (45.7 percent) from various study programs, as shown in the table below:

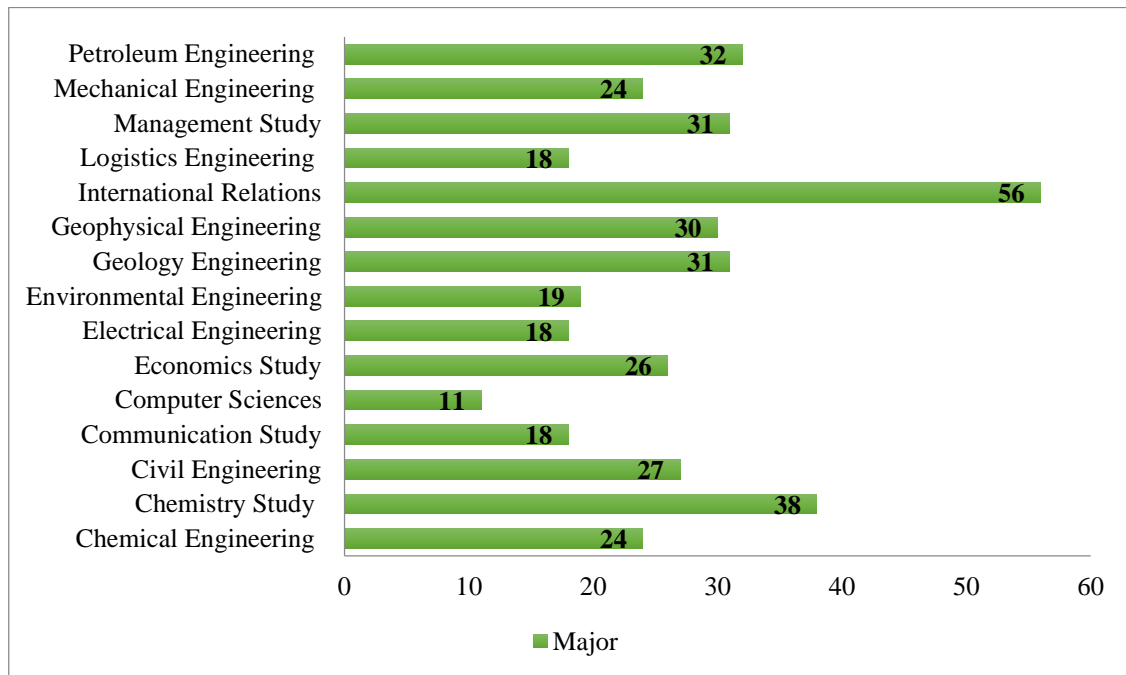


Figure 2. Distribution of Respondent (Researcher's field survey, 2018).

This study included six indicators and a questionnaire with 18 questions. Approximately 95 percent of the 401 respondents were aware of what activities catcalling entails, and 84.4 percent agreed that these activities were troubling. On the other hand, 5% of respondents were unaware of catcalling activities, and 14.6 percent believed it is normal (not disturbing). Approximately 1% of respondents were unconcerned about catcalling. Although catcalling activities were not gendered, the majority of catcalling victims were women. It happened because the general public was unaware that catcalling was a degrading activity. Around 7.5 percent of respondents agreed that catcalling was not a derogatory activity toward women, so why were women generally the target of catcalling? (see figures 2 and 3). Furthermore, 58.9 percent of students agreed that patriarchal culture was giving men more power than women over physical form, implying that men have rights over women's body shapes. Aside from the growing social stigma that men were superior to women, the survey found that 68.8 percent of students agreed that a woman's dress could trigger catcalling behaviors. The author also asked men specific questions to determine what percentage of men engaged in catcalling activities. Catcalling was done by 32% of the 224 student respondents, but 83.5 percent were aware that it is a demeaning activity for women. As can be seen, the data presented above is quite interesting for use as a hypothesis. Men who catcall were aware that their actions diminish the dignity of women. As many as 78 percent of students believe that men must break free from patriarchal culture in order to overcome catcalling (see figure 4).

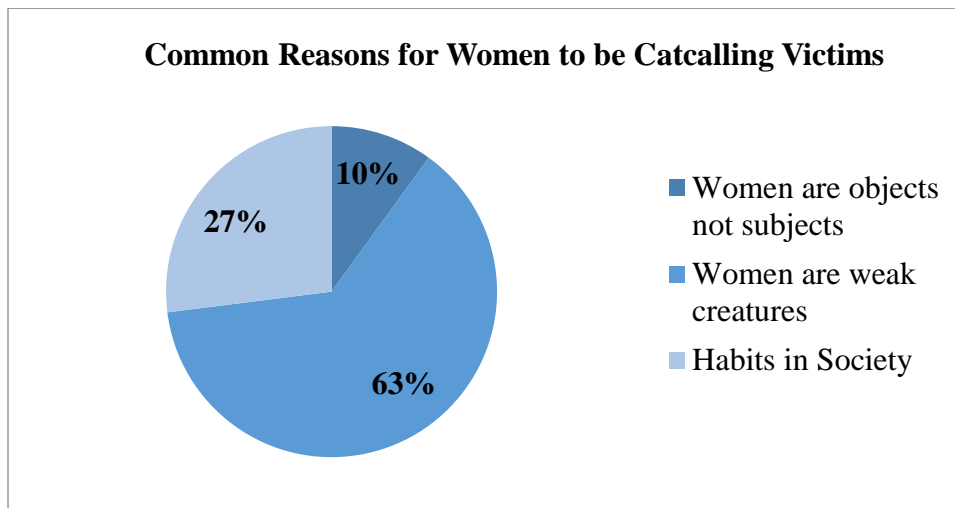


Figure 3. Common Reasons for Women to be Catcalling Victims (Researcher' field survey, 2018).

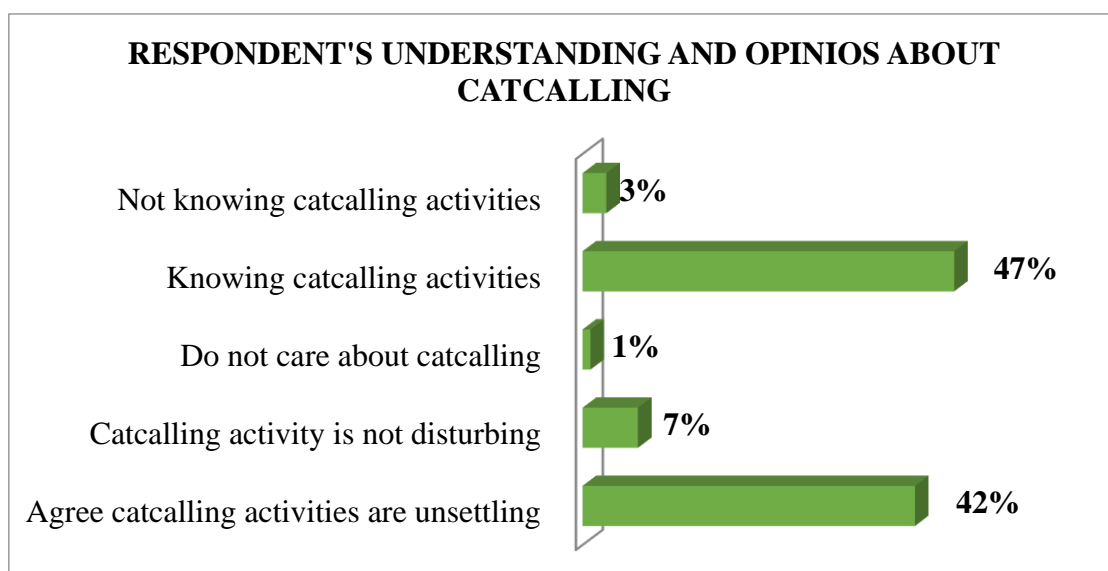


Figure 4. Respondent's Understanding and Opinions About Catcalling (Researcher' field survey, 2018).

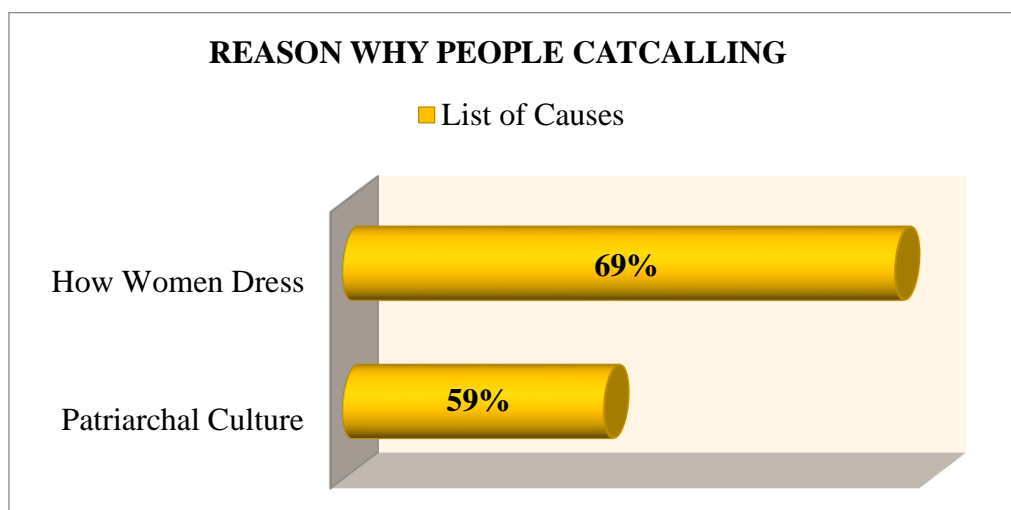


Figure 5. Reason Why People do Catcalling (Researcher' field survey, 2018).

4.2. Discussion

Based on the data presented above, it is impossible to deny that catcalling occurs because women remain objects rather than subjects in social life. According to the data in figure two, 63 percent of Universitas Pertamina students believe that women's social status is very low. How is this process possible? All of this is inextricably linked to the formation of Indonesia's social structure, which still considers women to be second-class citizens. Sandra Whitworth has written that patriarchal culture makes it difficult for women to feel safe in public places (Whitworth, 2013). The author conducts a systematic study using the Copenhagen School approach to examine catcalling from the perspective of Universitas Pertamina students:

Table 2

Catcalling from The Perspective of Copenhagen School.

Respondent	Threat	Form of Social Construction	Implementation of Activity	Referent Object
Universitas Pertamina's students	A deeply ingrained patriarchal culture in society.	<ul style="list-style-type: none">• The social classification of women as inferior.• The use of women as objects• Women's marginalization in society.	<ul style="list-style-type: none">• The practice of catcalling on females.• Catcalling is a natural act directed at women.• Victim blaming for women who have been subjected to catcalling.	<ul style="list-style-type: none">• The violation of women's privacy right in public places.

A basic understanding of catcalling is a product of society's developing culture. The author identifies patriarchy as a threat driving catcalling behavior in Indonesian society in the table above. According to the percentage of respondents, 59 percent believe that catcalling is caused by a patriarchal culture that is deeply ingrained in society. In essence, patriarchal culture disadvantages women's positions in society (Whitworth, 2013; Wibben, 2017). Several studies have found that catcalling stems from a deeply ingrained patriarchal culture. The first thing to note is that catcalling is not a way of complimenting a woman (Fairchild, 2010). A compliment usually appears when they accept the response consciously and without coercion (Fairchild, 2010). On the one hand, catcalling is considered harassment because it makes women feel uncomfortable and intrudes on their privacy (Fairchild, 2010).

The percentage of respondents who answered the survey also revealed a unique finding: 68.8 percent of respondents said the cause of catcalling was the way women dressed. An intriguing phenomenon emerges at this point. The above-mentioned percentage of respondents is relevant to the study titled "Building Men's Commitment to

Ending Sexual Violence Against Women." According to this study, sexual violence, both verbal and nonverbal, experienced by women is caused by men's lack of sex education standards (Flood, 2011). This issue is intrinsically tied to the persistent stigma of male masculinity, which places women in the second class (Flood, 2011). Catcalling is caused by at least four factors: patriarchal culture, narrow thinking, perceptions of weak women, and a lack of literacy about the dangers of catcalling (Ervinda et al., 2021). As a result, Universitas Pertamina students have a limited understanding of the causes of catcalling. Catcalling is not always triggered by how one dresses, as veiled women are also victims of catcalling (Khalaf, 2017). As a result, patriarchal culture is the most serious threat to the phenomenon of catcalling.

The author also emphasizes the percentage of respondents who stated that the stigma of society that places women as objects is a common reason why women become victims of catcalling. Approximately 63 percent of student respondents stated that stigma was deeply embedded in society. Because women are positioned as sexual objects, they are always at a disadvantage due to catcalling (Simões & Silveirinha, 2019). Catcalling will be regarded as normal in a deeply rooted patriarchal culture (Farmer & Smock Jordan, 2017). Furthermore, victims of catcalling do not have a legal defense because of their position, which is frequently accused of triggering actions (Hidayat & Setyanto, 2020). Women are considered second class citizens in patriarchal societies. This issue jeopardizes achieving an equal community life in terms of roles (roles) between men and women (Flood, 2011). The threat of patriarchy is intangible and not visible, but its consequences are felt in society. Women's marginalization, in essence, encourages the threat to their privacy in the public sphere. This marginal position must be changed because catcalling can lead to more dangerous behaviors such as stalking and rape (Dewi, 2017). Attempts to deconstruct the marginalization of women in the phenomenon of catcalling pose a significant challenge. Women who oppose marginalization are typically labeled as part of a status-quo opposition movement (Saunders et al., 2017). The percentage of respondents who believe women are just objects correlates with the percentage of respondents who believe patriarchal culture is the main cause of catcalling.

Another major issue that arises as a result of this phenomenon is victim-blaming. Gender relations and women's marginalization are two critical points that must be deconstructed through security studies, according to feminism (Wibben, 2020). Understanding gender relations allows security studies to focus on security at the micro-level, particularly when it comes to the threat of oppression by certain genders (Wibben, 2020). Furthermore, the marginalization of women is a multifaceted issue that requires equal attention as other security concerns (Wibben, 2020). In most cases of catcalling, women are marginalized and portrayed as cornered victims. Catcalling is a form of sexual harassment that is punishable by law (Hidayat et al., 2021; Kartika & Najemi, 2021). In Indonesia, the protection of victims is governed by law. One of them is UU No. 39/1999 on Human Rights (HAM) and UU No. 31/2014 on Amendments to Law

No. 13/2006 on Witness and Victim Protection (Tauratiya, 2020). Victims of catcalling must be protected, which is a legal requirement in an academic setting such as a campus. Without victim protection, the patriarchal culture that marginalizes women in higher education becomes more fertile. Women who are victimized will experience self-blaming, which will lead to self-doubt (Farmer & Smock Jordan, 2017). The result is that they will be emotionally restless, distracted, and uneasy in public places (Farmer & Smock Jordan, 2017). Based on the percentage of stigma (63%) and patriarchy as the leading cause of catcalling (58%), the author believes that in a new campus environment such as Universitas Pertamina, it is critical to raise awareness about the issue of catcalling, particularly protection for victims who experience harassment.

Another survey result that the author highlights is the respondent's level of understanding of catcalling behavior. According to the survey results, approximately 47 percent of respondents are aware of catcalling behavior, and 42 percent agree that the behavior is disturbing. These findings suggest that Universitas Pertamina students have a fundamental understanding of catcalling behavior. In relation to the survey results, the author contends that this understanding must be nurtured and maintained in order for awareness of the dangers of catcalling to not fade. According to Bond's research, campuses, particularly classroom activities, can be an effective medium for fostering an understanding of catcalling behavior at the student level (Bond, 2017). According to Flood's research, the greatest challenge in understanding the dangers of catcalling is among male students, because patriarchal culture and masculinity play an important role in forming male characters (Flood, 2011). Efforts to reduce catcalling on campus require a multifaceted approach. Flood explained that a holistic and socially integrated community would make it easier for mentors to break through men's patriarchal culture (Flood, 2011). Given that Universitas Pertamina's student population is classified as millennial, the media used to deliver information about catcalling can be tailored to their age. Information submission can take the form of digital comics (Dwiputri & Hanim, 2020). This method was previously used in one of Jakarta's top-tier schools, with a 74% eligibility rate (Dwiputri & Hanim, 2020). This means that digital comics have the potential to become a representative medium for millennials to convey information about catcalling. This method could be adapted at Universitas Pertamina.

5. CONCLUSION

According to the findings of this study, students are generally aware of the dangers of catcalling for women. They also do not deny that catcalling is intimately connected to a patriarchal culture that views women as second-class citizens. Catcalling is considered normal for some people as a result of the unequal placement of women's positions. Another minor point is that catcalling can be dangerous to both men and women. Because this threat is intangible, one way to combat it is to educate Pertamina University students about the importance of catcalling.

References

- BEM UNAND. (2019). *Seberapa amankah kampus Unand dari pelecehan seksual?* <https://bem.unand.ac.id>
- Bond. (2017). Catcalling and the college classroom: A model for teaching students about street harassment. *Feminist Teacher*, 27(2–3), 211.
- Buzan, B. (1983). *People, states, and fear*. USA: Wheatsheaf Books Ltd.
- Buzan, B., & Hansen, L. (2009). *The evolution of International Security Studies*. UK: Cambridge.
- Buzan, B., Weaver, O., & De Wilde, J. (1998). *Security: A new framework of analysis*. Colorado: Lynne Rienner.
- Creswell, J. (2007). *Qualitative inquiry and & research design: Choosing among five approaches*. London: SAGE.
- Creswell, J. (2015). *Reserach design: Qualitative, quantitative and mix methods design (5th Eds)* (5th ed.). London: SAGE.
- Dewi, I. A. D. (2017). Catcalling : Candaan, pujian atau pelecehan seksual. *Acta Comitas*, 4(2), 198–211.
- Dwiputri, G. A., & Hanim, W. (2020). Pengembangan komik digital mengenai pelecehan seksual secara verbal (Catcalling) melalui bimbingan klasikal pada peserta didik SMAN 59 Jakarta. *INSIGHT: Jurnal Bimbingan Konseling*, 9(1), 40–55.
- Ervinda, M. D., Putri, R. E., & Pandin, M. G. R. (2021). Catcalling as a representation of the strong patriarchal. *Preprints, April*.
- Fairchild, K. (2010). Context effects on women's perceptions of stranger harassment. *Sexuality and Culture*, 14(3), 191–216.
- Farmer, O., & Smock Jordan, S. (2017). Experiences of women coping with catcalling experiences in New York City: A Pilot Study. *Journal of Feminist Family Therapy*, 29(4), 205–225.
- Fisher, S., Lindner, D., & Ferguson, C. J. (2019). The Effects of exposure to catcalling on women's state self-objectification and body image. *Current Psychology*, 38(6), 1495–1502.
- Fitriani, A., Fitriani, L., & Ammay, R. (2020). *Mengintip sudut kampus: Pelecehan verbal yang terabaikan*. <http://persmercusuar.com/2020/02/21/mengintip-sudut-kampus-pelecehan-verbal-yang-terabaikan/>
- Flood, M. (2011). II. Building men's commitment to ending sexual violence against women. *Feminism and Psychology*, 21(2), 262–267.
- Gatra, S. (2020). *Mahasiswa UI dilecehkan di lingkungan kampus, ini respons Rektor Ari Kuncoro*. <https://megapolitan.kompas.com/read/2020/02/29/12291871/mahasiswa-ui-dilecehkan-di-lingkungan-kampus-ini-respons-rektor-ari?page=all>
- Hidayat, A., & Setyanto, Y. (2020). Fenomena catcalling sebagai bentuk pelecehan seksual secara verbal terhadap perempuan di Jakarta. *Koneksi*, 3(2), 485.

- Hidayat, B., Hesti, Y., & Fauzi. (2021). Judiricial analysis of the impact of catcalling on women and sanctions for catcalling actors in Indoneisa. *Pranata Hukum*, 16(1), 26–32.
- Hough, P. (2008). *Understanding global security* (2nd ed.). London:Routledge.
- Kartika, Y., & Najemi, A. (2021). Kebijakan hukum perbuatan pelecehan seksual (catcalling) dalam perspektif hukum pidana. *PAMPAS: Journal of Criminal Law*, 1(2), 1–21.
- Kegley, C. W., & Blanton, S. L. (2011). *World politics: Trend and transformation*. USA:CENGAGE.
- Khalaf, R. (2017). *We talked to hijabis about sexual harassment, and yes it happens to them too*. <https://stepfeed.com/we-talked-to-hijabis-about-sexual-harassment-and-yes-it-happens-to-them-too-9616>
- Munir, A., & Harianto, R. (2019). Realitas penyimpanan sosial dalam konteks cyber sexual harrasment pada jejaring sosial live streaming Bigo Live. *Sisi Lain Realita*, 4(2), 21–39.
- Roldán, A. P., & Malak, S. A. (2019). #RopaSucia and no me llamo mamacita. Illocutionary female power against street harassment, “locker room talk,” and “mansplaining.” *Revista de Estudios Hispánicos*, 53(1), 235–259.
- Saunders, B. A., Scaturro, C., Guarino, C., & Kelly, E. (2017). Contending with catcalling: The role of system-justifying beliefs and ambivalent sexism in predicting women’s coping experiences with (and men’s attributions for) stranger harassment. *Current Psychology*, 36(2), 324–338.
- Setyani, N. N., Rifai, M., & Marsingga, P. (2021). Implementasi program penanganan korban kekerasan seksual pada anak laki-laki di kabupaten Karawang tahun 2017-2019. *Gender Equality: International Journal of Child and Gender Studies*, 7(1), 91–103.
- Simões, R. B., & Silveirinha, M. J. (2019). Framing street harassment: Legal developments and popular misogyny in social media. *Feminist Media Studies*, 00(00), 1–17.
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104(August), 333–339.
- Stachowitsch, S. (2019). Beyond market and state feminism: Gender knowledge at the intersections of marketization and securitization. *Politics and Gender*, 15(1), 151–173.
- Tauratiya. (2020). Perbuatan catcalling dalam perspektif hukum positif. *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan*, 19(1), 1019–1025.
- Whitworth, S. (2013). Feminism. In *Security Studies: An Introduction* (2nd ed., pp. 107–119). London:Routledge.
- Wibben, Annick T.R. (2017). Debates in Feminist Security Studies. In M. Dunn-Cavelty & T. Balzacq (Eds.), *Routledge Handbook of Security Studies* (2nd ed., pp. 85–94). London:Routledge.

- Wibben, Annick T.R. (2011). Feminist politics in Feminist Security Studies. *Politics and Gender*, 7(4), 590–595. <https://doi.org/10.1017/S1743923X11000407>
- Wibben, Annick T.R. (2020). Everyday security, feminism, and the continuum of violence. *Journal of Global Security Studies*, 5(1), 115–121.
- Widiyaningrum, W., & Wahid, U. (2021). Analisis wacana Sara Mills tentang kasus kekerasan seksual terhadap perempuan (Studi pemberitaan media Tribunnews.com dan Tirto.id). *Gender Equality: International Journal of Child and Gender Studies*, 7(1), 14–32.
- Williams, P. (2013). Security Studies: An introduction. In P. Williams (Ed.), *Security Studies: An Introduction* (2nd ed., pp. 1–12). London:Routledge.